WORDS OF RECONCILIATION.

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☞ Volume VI closes with this number. A hundred copies will be bound uniform with the preceding volumes. Price, $1.00, postage paid. We will send either of the volumes with the magazine to old or new subscribers for $1.50, any two volumes for $2.00, or the whole six with a copy of the *Fire of God's Anger* and the magazine for $5.00. One of the best ways to aid our work is to send for these volumes.

REVIEW AND APPEAL.

We would again remind the friends of this magazine that it is not carried on as a business, but as a missionary enterprise. It was begun with a deep conviction that the Church at large had fallen into grievous error in denying that there is any hope for the unjust dead in the provision made in Christ for their resurrection. Some readers have criticised our constant reiteration of this theme, and have urged us to give greater variety.

We have been strenuous and importunate at this point because it is the key of our whole controversy with the old theology, and because of its radical importance in the

formation of the new. Moreover, each number of this magazine passes under the eye of new readers.

A letter just received from the Rev. Charles Beecher, a venerable member of a noted family, says, "The fact that the whole race receive the resurrection as a boon, the reward of Christ's victory, is your grand theme. Fight it out on that line. That the resurrection is a boon for the whole race is a tremendously strong point. Stick to it. Do not spread over too much ground. Do not bring in side issues. That one fact is sovereign—irresistible."

The issue we have raised has not yet been fairly considered by the Church. When this "irresistible" point, fairly made, has been once admitted, it must transform the old theology and put a new meaning and life into the whole work of the Church, at home and abroad.

The importance of the mission of this magazine is reason enough why its friends should not suffer it to die, but should rally to its support. The Church at large will not support it until the great truth it advocates has forced itself upon its reluctant and sluggish attention.

It is scarcely worth while to go on with this publication unless it can be put into the hands of many readers—leaders of religious thought, foreign missionaries, and others—who are not prepared to support it by a subscription.

We therefore renew our appeal to its friends to aid it through the coming year by prompt subscription, by calling the attention of new readers to it, and by gifts for its free distribution, where there is ability and the heart so prompts. Some there are who cannot but recognize that this magazine is a special channel through which they

may do a real and even a required service to God and to man.

While we have not diverged from the main purpose with which we set out, it yet appears that progress has been made in the exploration of our general subject, and that new regions of truth open before us as we advance. During the past year we have come to a clear apprehension of a principle scarcely less important than the original principle concerning resurrection. It is this: The Old Testament promises to generations of Israel and other nations who died in their sins, imply that blessing was to reach them through their seed. This identity of interest and of destiny between generations, past and present, proves that death does not break the links between the living and the dead, and that in a way unknown to us the dead fight over again the battle of life in the persons of the living, and share in the fruits of their victory. As to the nature and mode of this connection between the two great divisions of the human race, the one apparently lost in death and buried out of sight, the other, the living mass that moves before our eyes; whether the connection be that of buried root and waving branch of one tree, or that of a dead trunk whose life reappears again in the living shoots into which it is transformed, certainly the connection is organic and vital; and God has no plan of blessing one part of this great family that leaves out the other. For this is the very marrow of His gospel, that He is not the God of the living only, but also of the dead, for all live unto Him. Nor can death annul in the least His word, or snatch forever any of His creatures from His grasp, or prevent Him from carrying out the full purposes

of His grace. This is the meaning of His Son's resurrection, that He might be Lord both of the dead and the living. The fact to which the apostles so often testified, that God had ordained Him the judge of both quick and dead, was not a threat; it was of the essence of the gospel, part of the glad tidings of great joy, some notes of which the old Psalmist had caught when he summoned even the trees of the field to rejoice before the Lord, as He comes to judge the world in righteousness and the people with His truth. The whole race, living and dead, is embraced in the unity of His one administration, and both shall rejoice together. This is the fact which the Church needs to know in order that she may understand her place in this great plan and feel the force of a higher and more unselfish motive to diligence and consecration than is now possible. She must learn to view herself as not only the channel of salvation to the living, but also to the dead, in that they too can be delivered from their bondage only as she treads the path of service and of burden-bearing which her Lord trod in bringing many sons to glory. And this is especially the fact which she needs to proclaim to heathen nations, who have enough of God's light in them to know that they cannot be ruthlessly and cruelly severed from their dead in destiny, and that that cannot be a real gospel which is good tidings only for them, and inexpressibly evil tidings for all who have gone before them. There are wide regions of truth and of enterprise waiting to be illumined before the Church and the world by the light of this great truth, so long obscured, that among "all the families of the earth," who are embraced in the redemption which is in Christ Jesus, the dead are included, and that one

portion of this great family cannot be perfected apart from the other.

This gospel it is the mission of this magazine to proclaim, and to it, by God's help, we expect to devote the labors of another year.

ENDORSEMENT.

It is especially gratifying that among recent letters of encouragement we should have received one from the Rev. Andrew Jukes, of Woolwich, England. Mr. Jukes is known to many of our readers as a Scripture interpreter of profound spiritual insight, and as one of the most instructive of modern writers upon spiritual themes. Happening to see his name and address, we sent him a copy of the October number. It called forth from him this reply:

"DEAR SIR:—I am indebted to some unknown friend, possibly to you, for a copy of the October number of your WORDS OF RECONCILATION which has really interested me. It is very different from most of the denominational magazines which from time to time come to me from the United States, and three of the papers, viz.: those on 'The Human Race an Organism,' and on 'Race Redemption,' and that entitled 'An Important Principle,' touch an important subject, which as yet is little thought of by most Christians. Such words may help some of our brethren to deeper consideration of the mystery of redemption. I hope your WORDS OF RECONCILATION will be preserved from all narrowness. We need the whole truth, even when one part of it appears in measure to clash with some other part. All contradictions and antagonisms are reconciled in Christ.

"I fancy from your having sent me a copy of your magazine

that possibly you may know some of my little books, especially those on *The Restitution of all Things* and *The Names of God.* In case you have not seen them I send you a copy of each. Please to accept them with the writer's Christian regards and best wishes.

"Yours very truly,

"ANDREW JUKES."

What is especially gratifying in the above letter is the mention of the three articles, which our readers may remember as advancing some new thoughts concerning the living members of the race as the channel of recovery and blessing to the dead. That so profound a student of Scripture, and specially of this class of themes, should have had his attention arrested by these articles, and should have expressed in this way his conviction of their importance, is a gratifying evidence that the views they express rest upon a broad foundation of Scripture, and that they should be urged upon the attention of the Church.

IS IT DANGEROUS?

We are sure that our brethren have not yet begun to appreciate how carefully our teaching is guarded against the dangers of the current universalism. These dangers are so palpable that orthodoxy has gone to the extreme of denying that there is any universalistic teaching in the Bible. Even the plain statement that He "gave Himself a ransom for all" has been cramped into a doctrine of limited atonement, and almost every other promise and hope of Scripture in which the word "all" has place has been shriveled in the same way. But, worst of all, the provision of another

life for all, as the fruit of Christ's victory over death, has been perverted into a way by which the greater part of the all who have yet lived and died are recovered to live again in everlasting misery.

Such dreadful distortions of the gospel have been framed on the presumption that they were necessary to guard men against the dangers of the full gospel of a salvation for the world.

The work of this magazine has been to preach this full gospel, and especially to recover its fundamental doctrine of resurrection from the wretched perversion it has so long suffered. And yet our brethren are afraid of it because of their dread of anything like universalism, albeit there are no glad tidings at all in the gospel of Christ without this element. To eliminate the word "all" from its primary message is to destroy it.

How, then, have we avoided and neutralized these dangers?

Simply by insisting that this full gospel must always hold fast to its fundamental principles, which are, "They that are in the flesh cannot please God;" "Flesh and blood cannot inherit the kingdom of God;" "In Christ all shall be made alive, but every man in his own order." The gospel is a gospel of salvation from the flesh and its doom. No man can realize this salvation except in the way of the crucifixion of the flesh with its affections and lusts. He must die out of the old man and be made alive again in the new. Any idea of a salvation of men in their sins is preposterous—it violates the first condition of the blessing. We have taught, therefore, that this necessary death of the evil nature in man must carry with it the loss of all the

hopes and treasures of his life built up in the power of that nature, and that a man's personality may be so identified with this old man of sin in him that its destruction in God's consuming fire may carry with it the loss of his very personality: he may "lose himself and be cast away." The divine image in him which cannot be destroyed may be thus forced to seek its re-expression in a new personal form in which the identity of the old shall be lost. To this extreme may the resurrection of judgment reduce the man who dies the slave of sin. The gospel of a resurrection for all, therefore, is not a promise that any man shall be recovered in his sins, or without such suffering of loss as must destroy the whole fabric of his personal manhood so far as it has been built up in sin. Our gospel, therefore, retains the Scripture threat of the everlasting destruction of such men from the presence of the Lord and from the glory of His power, and the burning of them up in the everlasting fire prepared for the devil and his angels, while at the same time it holds on to the hope and pledge which Christ's resurrection gave, that out of this fire the divine image that is in every man shall survive to be clothed again in a new form and experiment of manhood, every man to reach this change in his own time and order.

It is manifest, therefore, that none can preach more forcibly and searchingly than can we that "without holiness no man can see the Lord," and that neither thieves, nor whoremongers, nor adulterers, nor drunkards, nor liars, nor extortioners, nor hypocrites, nor sinners of any class can inherit the kingdom of God. Moreover, we have seen, as we did not before, that no more can Christians enter that kingdom unpurged from these sins. The blood

of Christ was never designed to save any man in sin or to shield any man against the just consequences of his sins. His death must work in us the death of the very nature in which such sins reside.

But, as an additional motive to personal righteousness, we have brought out, also, the principle that the human race is so constituted that we are helpers one of another in achieving this deliverance. As Christ achieved it for the whole of humanity represented in Him, so we who are members of Christ work out the results of His victory along the lines of life which connect us with our fellow-men, and specially with our own brethren and kindred. We have shown, also, that this great organism of humanity, for whose welfare we are called to sacrifice self and to lay down our lives, embraces the dead, and that it enters into the gospel call of men to take up their cross and follow Christ, that they are to fill up the measure of His suffering for the world and be baptized with Him for the dead. This is the added motive which is just now especially needed to give the call of Christianity its true dignity and force in heathen lands, such as India and China, in whose soil a religion that has no mercy in store for their dead can never take root.

Nothing, then, can be farther from our teaching than an indiscriminate salvation that makes no account of character, or that opens the door of the kingdom of Heaven to men of evil life, or that conceals from men that there is any wrath of God against sin or any peril of loss of soul to be saved from. This is just what men may lose—their souls, involving, as we have explained it, the loss of their personal selves, in exchange for which what shall a man

give? This side of divine truth we would hold with all the emphasis we can command. And yet at the same time we are bound to hold with equal emphasis the other side which God has revealed in the gospel of His Son, that the whole world of men is the purchase of the Son of Man, and that in each of these lost ones He will seek the pearl of God's image until He find it, albeit the shell of carnal personalities in which it is now contained and by which it is defiled must be cast away in the finding.

A SOLVENT PRINCIPLE.

The principle that the great organism of humanity embraces both the living and the dead, and that each successive generation sums up the life, and is freighted with the interests and destiny of the generations who preceded it, furnishes, as we have seen, the key to Old Testament prophecy. It also provides a solution for the most serious difficulties in theology and in practical life which now confront the Church.

1. It shows that atonement is truly vicarious, and yet not substitutionary in any commercial sense. The life of humanity was summed up in Christ, and was in Him ransomed from death. But on the plane of its new gift of life and in the power of His life living in it, mankind has to work out its own salvation.

2. Those of its members in whom this life of Christ is victorious over the flesh with its selfishness and lusts constitute an elect seed, of which He is the Head, and become the instruments through whom His life and

saving power are extended to others, while the whole body of these elect, as His bride, becomes the complement of His own person and the joint source of regenerating life to the world.

3. As His most efficient work for the world's salvation was wrought through and after His resurrection from the dead, so those who die out of this life and rise in Him enter into wider spheres of service for the redemption of the race. As the Head by His Spirit enters into the life of humanity at large, so they, as His royal priesthood, come into vital connection with these struggling masses of their fellow-men on the arena of this earthly life, and especially with those to whom the lines of life most closely link them—their own kindred.

4. As Scripture knows of no other arena upon which men can win the crown of life than this present one, and as it predicts for all imperfect souls a resurrection from the dead at which they shall come forth judged and stripped of the treasured evils of their former life, we may well suppose that their existence is preserved to reach this goal of resurrection through connection with other kindred lives who are pressing toward it. Here we find a reason for that growing opinion among those who think deeply and reverently on these subjects, that sheol is here, that the dead of the past are embosomed in this living humanity under suffering and discipline. And a ground-work is laid for the plain intimations of Scripture that the living may win blessing in this trial of life, not only for themselves but for those who have gone before, and who become partners in their struggles.

5. Here, also, we have an added and a powerful motive

to personal purity and righteousness of life. Not only must we, in this way of holiness, rise into the freedom and glory of the eternal life, but in this way we become "baptized for the dead," deliverers of those who are now in prison and in bonds and, beyond this life, co-workers with Christ in His world-wide deliverance and subjugation of all things unto Himself.

6. The true doctrine of the Church and of her relation to the world emerges into view, as sent to save the world, not by pressing men indiscriminately into her fold as if this were their only hope of salvation, thus loading herself down with a mass of baptized worldlings, but by conforming to the law of her being as called unto holiness and to fellowship with Christ in His suffering and self-sacrifice for the world's redemption. She is to find her final unity, not in a mere aggregation of professed believers who know not the power of His resurrection and the fellowship of His sufferings, but through the unity in life of those who yield themselves unto God to do His will and to bear His cross.

7. The ground of true missionary efforts among the heathen is also disclosed. The effort must be to gather from these races a chosen people who are willing to receive Christ for their own salvation, and for the deliverance of their people both living and dead. As the majority of the heathen already look upon the living as but the dead revived, and have no tolerance for the thought that they are sundered from them in interest and destiny, this true doctrine of Christianity which proclaims Jesus Christ as risen to be Lord over both the dead and the living, and as the Saviour of both, and which sets before living men that they must consent to become the channels through which

alone His grace can reach the dead, will appeal to them most strongly and supply the very motives for lack of which foreign missions have gone limping and halting through the century.

8. The true doctrine of human brotherhood can be learned only in the light of this principle, which makes of the whole human race, dead and living, one family, and which so binds the interests and destiny of the whole together as to make the perfection of the individual dependent upon the perfection of the whole, and which, therefore, supplies to us the highest motives to do good unto all men as we have opportunity.

9. The second coming of Christ is seen to be not an *ex abrupto* outburst of glory from a distant heaven, but the unveiling, the manifestation of wonders which are now all about us—only concealed.

10. Heaven thus becomes what the final visions of the Apocalypse reveal it to be—a condition of redeemed and purified humanity on earth, gathered into one blessed commonwealth, its long-time evils of pain and sorrow and death all banished in the light of God's presence and in the power of His indwelling, His own dear temple which He has been building from the foundation of the world—the temple of a humanity that enshrines His image, inherits His estate, administers His empire, and is radiant with the light of His glory and the warmth of His love.

Where a radical principle is found running through all Scripture, the interpretation of single texts must always be subordinate thereto.

OMNIPRESENCE.

If you believe that God exists, and understand your words when you call Him "infinite" and "eternal," you cannot expect to find Him as one object among many, but as a spirit in all, the living reality of all appearance; the firmament of thought that holds the stars; the omnipresent deep that throws up the tides of history and the ripplings of private care; the sole power of the universe without; the archetype of the free soul within; and the secret source of the meaning that dwells in everything. Were He at all away, we might step forth to seek Him; did He ever slumber, we might watch for the date of His waking times. But living forever in us and around us, He does not enable us to compare His presence with His absence: if we miss Him, it is from His perpetuity and nearness; if we meet Him, it is not by feeling after Him abroad, but by dropping inward and returning home. The differences by which He is revealed are in us and not in Him; in our faculty of recognition, by no means in His constancy of action. His light is alive in the very hearts that neglect or deny Him; and in those that most own Him is latent a thousand times for once that it flashes on their conscious eye. But there are moments when the beauty of the universe looks in at us with a meaning quite divine; or the crisis of history shake us as the visible drama of Providence; or the eye of appealing misery burns into the place of pity in our souls and we know it to be His sympathy as well as ours: or a new insight of duty opens a path which He alone could show. In these

instances, we strain no ingenuity to discover Him; it is He who comes to us and finds us; His presence rises of itself, and the revelation is spontaneous. Our sole concern is to accept it, to revere it, to follow it, to live by it.

Thus the true attitude of the devout mind always involves a certain quietism and self-relinquishment. Instead of pressing curiously forward, it sinks in meditation back, rests upon the moment as divine, and feels the very pavement beneath its feet as holy. It has neither any distance to go, nor any time to wait, in order to close in with the Spirit of God; only to own and trust Him now and here —to pass into His hand with simple faith, a disarmed and unreluctant captive to His will. To look at the Christian conflict from without, you might suppose that it was achieved by lashing the soul to intense volition, by an ever-lasting, never-resting agility, by a breathless eagerness to mount the height. An energy so great seems to strain all the powers of resolve: a victory so arduous over ease and passion has in it a royal air of mystery: an aspiration so lofty appears to set the eye on what is distant and to toil for it with determined vow. Yet, if you will look within, you will find quite another mood of mind from this; not rigid purpose, but pliant affection; not kingly command, but docile submission; not even any passion for far-off excellence, but a willing heart for the duty that is near. The spirit of highest heroism before men stands as a little child before the face of God.—*James Martineau.*

A PLEA FOR REVISION.

The address of the Rev. L. E. Coyle before the Presbytery of West Jersey, in which he gives the reasons for his vote, was so excellent, and given in so excellent a spirit that, from a copy kindly sent us, we make a lengthened extract, only regretting that we have not space for the whole.

Although revision of some kind has been decided upon, the important question of what shall be its extent is yet before the Church. We can only wish that every voter will meet the coming issues in the spirit of this address.

"Honest convictions are called for. The results of diligent study and serious reflection are in demand. Brethren can if they please speak fearlessly and trustfully to each other of that which has gone on in their thoughts. Certainly no one will deny that the Presbyterian Church is enjoying a season of the outpouring of the precious grace of honest speech. To some minds this alone would seem likely to more than compensate for any possible injury that might accrue through the discussion.

"As to the limitations upon the vote. Out of the possible thousands of suggestions for revision, but a very few are served to us for our acquiescence or dissent. Their name might be legion, but we are to decide whether we would like to have these six or seven. Perchance you or I would be glad to see some other things proposed for revision. Something it may be concerning the light of nature as regards the heathen or the method of setting forth the Atonement or the nature and effects of everlasting punishment. . . .

"Men whose convictions range all through the scale, from those who entirely deprecate revision of any kind on to those who look upon the movement as belonging to a vast, though peaceful regeneration of theology as marked as the change from winter to

spring, these will all have to range themselves upon the side of aye or no.

"The vote will, therefore, mean with many, not that their sentiments are finding a satisfactory embodiment, but only that this is the utmost they can hope for under the circumstances. These considerations seem to render it the more imperative that every man should expound his vote so that others who wish to understand his action may do so unerringly. . . . I vote for the revision proposed with the most distinct expectation that we shall find ourselves merely at the beginning of things. You may call this present movement the letting in of water or the introduction of the wedge's blade or the hauling in of the anchor that is to leave us adrift, and I am not disposed to dispute or deny it. It abates nothing from my conviction of the necessity of the changes that await us, and still less from my persuasion that those changes (not of our making) are already upon us and well advanced. Far be it from us to advocate anything merely because it is a change. I shall vote for these proposed changes not because they promise something new, but because they seem to be in the direction of *Right.* Not anything like the *whole* of right but of a righteous tendency. Without speaking a disrespectful word of the theological forms of the past, it is entirely competent to regard our theology as resolvable into other, perhaps better forms. We may modulate our theology into another key without putting in or taking out one note of the gamut of truth upon which it draws. I have in mind now two systematizings of theology, one of which seems to centre upon the *sin of man*, the other upon the *Righteousness of God.* The field of truth is the same in either case, but the two have an exceedingly different aspect! Take that wonderfully jeweled, that five-pointed star, of whose light we make so much, the arrangement of whose brilliants has long been regarded such a triumph of logic. Regard the effect of the associated doctrines that go by the names 'Inability,' 'Effectual Calling,' 'Election,' 'Special Atonement,' 'Perseverance,' focusing the light and dazzling the beholder into the belief that there can be nothing much in the way of truth beyond or aside this associated cluster of truths that we call Calvinism. Am I right or wrong in think-

ing that these all centre about the dark fact of *Sin?* Is it a vain dream that these might have another grouping, and reflect glory from another and different centering? That we might some day take for the Alpha and Omega of our theology not the *dark fact of sin*, but the *living God, whose character and relation to us the Catechism so nobly asserts* when it declares Him, 'Sovereign over us, proprietor in us, and zealous that we should worship Him,' as love alone can worship.

"A Sovereignty that refuses to abdicate the throne of any human soul in favor of the usurper, *Sin.*

"A proprietorship in man that refuses to dispossess itself of a human being.

"A zeal for His own worship that refuses to accept the perpetual rebellion of the sinner, however make-weighted with punishment, as a substitute for the worship that the sinner owes to God.

"Is it a vain dream that the Church may yet insist in her dogmatic statements upon the recognition not merely of a Judgment that punishes iniquity and sin, but of a Judgment *that goeth forth unto Victory*, of a power which serves Jehovah, not merely to do the thing 'He pleases,' but that serves also to subdue all things unto Himself . . . of a will that is so far incapable of finally passing by any creature, that it the rather marshals its resources for the rectifying of any one ninety-and-ninth part of its realm that may be at any time disaffected.

"Again; I believe it is anything rather than accidental that the Christian conscience or consciousness of our Church, taught, modeled upon, inspired by the teachings of the Holy Scripture, has by so large consent come to regard our doctrine of Election as incomplete. Not that we can ever doubt that our God is a God who elects, that He uses Election as a great means to a greater end. But that His election should be so limited as to imply only a partial victory over sin, is, I believe, a thought that the conscience of the Church will tolerate less and less as time passes on. Certainly it will be something if the reprobation theory can be rolled, as a stone, away from the tomb in which God's election has been so long buried alive from men's sight, and *it* can come forth to

larger life. It is well known to you that among some devout and most learned students of Scripture, that in some theologies, other than the Augustinian (some of venerable date), the doctrine of God's election has assumed far grander proportions and more generous aspect than is as yet more than dreamt of in *our* religious philosophy. That to these, the Election of the *some* means the benefit of the *all;* that as Reuben, Gad, Simeon, Levi, and the rest were not thrown away, though they were 'passed by' (as we might call it) in the election of Joseph to rule over them and be to them as a hiding place, so the alternate of Election is not Reprobation, but non-election; that to be elect is to belong to God's life-saving service, to be non-elect is to be of those who, not originally chosen thus, are to be blessed by and through the others. This much, brethren, is necessary to give reason for the vote I cast in favor of repealing the Reprobation act upon our books. Should the Church ever come to accept this broader view of Election, I think she would be more loath to part with it than many of her sons and daughters are at this time to part with Reprobation! At the risk of seeming to some foolishly credulous, I do humbly avow the hope that some of these days, Election will have this kind of meaning to those who hold the doctrine. Practically the Church declares this belief in Election, as she goes forth to the work of her missions up and down in the world. Perhaps the dogmatic statement of the doctrine may some day square upon the pages of her formulary with the practical working doctrine. I hope so.

"The Lord once showed to Moses a tree which being cast into the bitter waters of Marah rendered them available for man and beast. As far as I can see, it looks possible that a full-grown conception of Election is that which being introduced into the bitter waters of our Confession may do a similar service in sweetening them throughout their whole extent.

"When the stone of Reprobation is taken out of the way, if it is taken out of the way, we shall look with eager interest to see what glorified doctrine comes out of the tomb! In the spirit of eager expectancy, not in the love of stirring agitations, I vote Aye to this proposal. And so there are other respects in which I trust

the Church will be brought out into a larger Hope. Perhaps there are other doctrines in our hands not very satisfactory at this present time, but with a history before them that shall be our rejoicing. We hold them somewhat as though we had in our possession a shut-up telescope, whose use we do not quite understand. One day we may discover that they *pull out*, and open up such a prospect as we did not suspect.

"Far, indeed, from the changes now proposed satisfying the demands of futurity, we are only recognizing by our votes a process that is going on as noiselessly and as inevitably as the progress from dawn to noontide. I believe in the Holy Ghost as the guide and teacher of the Church. I believe in a consensus of Divine Truth toward which we are being led, through all the grades of His instruction. I believe we are drifting upon a Divine current toward a point of vision where Origen and Augustine; Zwinglius and Calvin; Candlish and Maurice, Schleiermacher and Hodge can see eye to eye, and rejoice heart with heart; in a truth, the half of which was not told to them, nor told by them to others. It is in this general direction, however dimly discerned at present, I would fain send forth my vote."

THE NIAGARA CONFERENCE AGAIN.

DEAR BROTHER:—I perceive in your "Notes on Current Topics" that you have looked over the reports of the late Niagara Conference and have felt as I did when present, "the folly and conceit of good men in assuming that the doctrinal belief adopted by them is the final word in all Scripture interpretation." Like the Spaniards once did on their coin, so have they on their creed, stamped it with "*ne plus ultra.*"

I listened carefully to each article as it was read. After each a vote was taken, and a small forest of hands signified unanimous acceptance, till an article expressive of, and strongly, but nevertheless confusedly, asserting their belief in the libel of everlasting life in misery came out, when a good many hands lay quietly by their owner's sides to the dismay somewhat of their reverend leader, Dr. Brookes, who, with a mournful note in his voice, remarked: "*I don't see so many hands held up for this as for the rest.*"

I could not help remarking aloud as I sat by the side of the platform: "I should think not!" Again he demanded the show of hands, and again was evidently disappointed at the manifest lack of unanimity. Not so your correspondent. In spite of the fulminations occasionally leveled there at those who understand God's purposes and plans somewhat better than the "*Niagara Bible*" view of Him and them, men are thinking, even among stiff and staid old Presbyterianism, as I know from personal intercourse with many of them. I find that they will listen now in private to thoughts upon these subjects, backed up with consistent appeals to Holy Writ, to which years ago they would turn a deaf ear. But where will the younger men drift to who have really cast off the old theological views of everlasting torment as the wages of sin, without any sound Scriptural basis of what future punishment is, or for what it is or where it is?

I was walking not long since in one of the principal streets in Toronto when I overtook a friend who introduced me to a young man with whom he was walking, and then left me with him. We had a considerable distance to walk, and I found he was a student in the Presbyterian College. I asked him whether he believed and assented to the Confession of Faith? "Certainly," was his reply. "Do you accept, then, the dogma contained therein of everlasting life in torment?" "No, that I do not," was the emphatic answer.

A long conversation ensued upon the necessity of honesty combined with enlightenment by the Truth, and I said: "What are you going to do with the assent to it required from you at ordination?" He paused a moment or two, and then replied, as if feeling his inconsistent position: "*Oh! I hope the Confession will be revised before I am ordained.*" "But suppose it is not?" He was silent. I wished him "good-bye," saying: "Whatever you do be honest to the God of Truth as His professed minister."

I suspect his case is that of very many in these days.

It is not really a Conference that is annually held at Niagara, for the leaders are afraid, with one exception, to have professed Scriptural doctrines freely but wisely discussed.

Yours sincerly, W. Brookman.

Toronto, Ont.

BIBLE STUDY.—There is something which lies beneath all methods and systems of Bible study, without which all are worse than useless. It is something far higher than cleverness, something deeper than even earnestness. It is an honest spirit. Unless you are prepared to deal honestly with yourself and with the Bible in your study of it, you would almost do better not to study it at all. The reference here is not merely to an honest facing of any problems or difficulties that may arise. Such an attitude toward biblical questions is certainly necessary for real progress in the overcoming of difficulties. They are not solved by ignoring or denying them. But a deeper honesty than that is the yielding up of one's self to the convictions of truth and duty which the Bible may force upon the mind and heart. Of what good is the best system, if you hide yourself from the results in conduct which the application of it to the Bible brings to light? It is the spirit of men who have most scientifically and brilliantly studied the Bible that has done the most harm not to themselves merely but to the method which they advocate and to the Christian world standing by asking, "What results?" and "Whither does this tend?" It is because many of them have not honestly stood by their method and its issues in life that German biblical scholars are in many quarters justly feared and their methods of interpretations opposed. Scientific critical Bible study, if its guidance be sincerely followed to the very end and its outcome in the practical religious life obeyed, will be found to be far more fruitful in a Christian life that is well-rounded and developed, than anything that is the genuine fruit of more imperfect Bible study. It must be so by as much as the new method is better than the old.—*Old Testament Student.*

THE COMING of the Lord and the resurrection of the dead are always associated in Scripture and viewed as the prime object of hope. No stronger evidence can be given that the apostles did not regard these events as bringing blessing only to Christian believers, than the fact that they earnestly longed for the Lord's coming in their own day. Only a handful of converts had then been gathered. According to modern orthodoxy, the rest of the human race would have been overwhelmed in ruin without remedy. If the apostles had viewed the matter of human destiny from the modern standpoint, they should rather have prayed that the Lord would delay His coming in order to give time to snatch their fellow-men from impending torment. The fact that they desired Him to come quickly proves that they believed that He would bring with Him blessing for the whole world.

GOD offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity, and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all afloat. He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.—*Emerson.*

NOTES ON CURRENT TOPICS.

THE SALVATION ARMY.—The recent death of Mrs. General Booth and the extraordinary funeral that followed in London have called fresh attention to the Salvation Army and its work. At the recent Episcopal Church Congress held in this city more than one eminent speaker spoke approvingly of the remarkable work that had been done by this organization, notwithstanding its rough methods, among the neglected classes.

One chief cause, we believe, of its effectiveness in reaching so many of the fallen and degraded, and of standing them up again upon their feet in the power of a new life, is that they preach an immediate salvation. Instead of seeking to draw men into the kingdom by enticing pictures of a future salvation in a remote heaven, they urge upon them a salvation to be received here and now, and to be wrought in them by the all-powerful Spirit of a present reigning Christ, who is waiting to take up His abode in the hearts and bodies of men for the purposes of this cleansing and deliverance.

We believe it has been a mistake of the Church to regard and to present salvation too much as a future and too little as a present boon—as something to be reached in the next life rather than enjoyed in this life. There has been a depreciation of what Christ is able to do here and now for men. It is true of all men, and especially of the vicious classes, that the only salvation that can meet their case is one that takes hold of both body and soul. It must be just as truly a veritable healing and exorcism as in the case of those whom Jesus touched when He went about doing good and healing all who were oppressed of the devil. The fact is that the bodies of men are now the arena in which the struggle between the kingdoms of light and of darkness is going on, and unclean spirits are now to be cast out, and paralyzed powers to be invigorated by the entrance of a divine energy that is able to recreate and to restore all things.

LOST ISRAEL.—Charles A. L. Totten, M. A., a Lieutenant of

the United States Army, has just published a book in which he warmly espouses the Anglo-Israel theory that the lost tribes are to be found in the Anglo-Saxon race. The main argument in support of this theory is that numerous promises were made to Israel, as distinct from Judah, of a future temporal dominion, of which the present remarkable spread and power of the English race furnish the only adequate fulfilment. A more important inquiry, however, and one upon which the Anglo-Israel question hinges, relates to Israel's dead. If we could satisfy ourselves as to who are the living representatives of the nation, the question still remains, what has become of the intervening myriads of the dead, who equally form part of Israel and have an equal claim to whatever blessings these promises secure. Are we to understand that the Anglo-Saxons are simply descendants of these lost tribes, or are the dead of Israel restored to life in them? What we need is a theory upon this subject which will not only account for the way in which God is making good His promises to some one present generation of Israelites, but to *all* generations. Nothing but a theory of the constitution of humanity which will unite the dead with the living in the same bundle of life will meet all the facts and solve all the difficulties.

Heredity and Crime.—At a Prison Congress held in September, at Cincinnati, Dr. Wey, who has made a special study of the subject, said:

"The practical criminologist regards criminality as bred in the bone and born in the flesh, and the etiology of crime to be looked for chiefly in heredity and environment—using the word environment in its most liberal sense, ante and postnatal—and whatever cause, in whatever way, that exerts a deleterious influence upon nutrition and the functions of organic life, voluntary and involuntary."

The day has gone by in which vice and crime—sin—can be regarded as simply moral defect. Certain of the causes which produce it fall within the domain of physical law. All this class of facts will some day be viewed in the light of the truth we have been bringing out in regard to the human race as an organism, in

which are treasured up, not only the moral failures and achievements, but the very being of its past generations.

Census of the Dead.—Some writer in the Philadelphia *Press* has made an estimate of those who have died in the city since 1690, and finds that for the two centuries the whole number of the dead about equals the present living population. The same thing is true of each separate century. He then remarks that, as the present population above ground about equals that below ground, the one may be a continuance of the other, and that "perhaps there are no dead."

This affords an instance of the readiness with which the human mind turns toward some explanation of this mystery of life which shall base itself upon the fact that the total of humanity is represented in any one of its existing generations. In this view its living organisms are also the sheol where its dead lie hidden. What the exact truth is here no one yet knows. But we are quite prepared to believe that the dead are in some such way connected with the living as that their recovery from death can be effected only as the living who come after them obtain through Christ victory over sin and death, and so open the prison doors to them that are bound.

The Rev. Geo. Dana Boardman, D. D., on Church Unity.—Our thanks are due to Dr. Boardman for a copy of his pamphlet upon this subject. He therein says, in a very satisfactory way, about all that any one can now say upon the subject, with the Church's present light. Indeed, he strikes right at the heart of the present difficulty, when he says that we must learn to view the Church as more than an organization—as an organism.

What is further needed is, with the recognition of a temporary need for variety in organization, that the interest of the whole organism should always be made paramount, above that of any part of it.

But, beyond this, an organism should have intelligence of its proper functions and of the method of their discharge. This the Church has not attained, because of the narrow conception she

has formed of the purpose of her calling. She has heretofore regarded herself as the chosen channel of salvation to a very limited portion of mankind. All past generations of the dead have been excluded from the scope of her mission and endeavor. And yet nothing is plainer in the Old Testament than the promise that generations of men, dying in their sins, were to reach recovery and blessing through a subsequent chosen seed. Now, the Church is God's elect body to perform this mercy promised to the fathers. She needs, therefore, to realize that the purpose of her calling relates to the whole of mankind, both dead and living, and to enter into the meaning of what it is to be "baptized for the dead." Only thus can she apprehend the hope of her calling, and acquire the dignity and devotion suited to it, or fulfill the conditions necessary to its fulfilment—chief of which is unity in love.

When the living generation of Christians shall come to see that they are fighting over again this battle of life, not merely for themselves, but for those who have gone before, they will appreciate better the magnitude of this conflict and see the necessity for closing up their ranks in order to victory.

Until we learn to recognize the Church as the depositary of a salvation for the *race*, living and dead, our eschatology will continue to be without a key, and the Church will remain divided into alien camps.

REPLY.—The *Herald of the Morning*, after bestowing upon this magazine the high praise of being "the best paper now published in the English language," next to itself, proceeds to censure its editor for holding on to some things which hinder our progress. It speaks especially of

One old dogma, one dark spot on his garment, that will prove a complete barrier to any further advance. He does not, indeed, believe in natural immortality, or that man cannot die, but he *does* believe that in *sheol* man is conscious, and, of course, knows more than when alive; whereas "the dead know not anything," and "in sheol, whither thou goest, there is *no* knowledge." And what is so surprising is that one so far advanced in the under-

standing of Scripture language, and knowing that parables are designed to conceal truth from the natural man (see Luke viii, 10), should offer the *parable* of the rich man and Lazarus as proof of such consciousness.

To this we would reply—

While a parable often conceals truth from men, it could never have been used by our Lord to mislead them. Now, it is safe to say that nine out of ten of Bible readers—many of them spiritually-minded Christians—have always understood the parable of the rich man in hell (which, by the way, is not called a parable—it may be narrative) as teaching that the life of the soul does not end with the death of the body. As to whether it can never end is a separate question. We agree with our critic that both body and soul may be destroyed in hell. But the point raised by him involves the question of the constitution of man as consisting of body, soul, and spirit, and whether the soul, as the finer investiture of the spirit, must necessarily die with the body. Even if we must be bound by the Old Testament passages quoted, which declare that the dead are unconscious, we may still ask whether Dives was, in their sense, dead?

Still further, while it is quite certain that the death-process which the rich man was undergoing must eventuate in the death of his soul, even this would not end his existence; otherwise, he could have no resurrection. While in the case of the beggar and of every righteous man—at least since Christ took the keys of death and hell—we may well raise the question whether this class ever really die. Many Scriptures assert that they do not. We are told that they "are passed from death unto life," that their life is eternal, that "they shall never perish," and that "whosoever liveth and believeth in me shall never die." We are also assured that "we have a building of God, a house not made with hands, eternal in the heavens," and that when cast out from this earthly tabernacle, we shall be present with the Lord. To offset against these hopeful words certain texts from the Old Testament, uttered in the dawn of revelation and before Jesus brought life and immortality to light, and to ply us with the phrase, "the dead know not anything," until we are expected to believe that

even the apostles and martyrs who were aglow with the life of Christ in the very throes of death are now fast locked in its embrace, unconscious waiters for victory over it, is to ask us to go back into the darkness and bondage from which Christ came to set us free. As it was not possible that He should be holden of death, so we do not believe that the members of His body, quickened with His life, can be holden of it.

The Rev. E. Petavel, D. D., of Lausanne, Switzerland, reviews in *The Faith* the Rev. F. Godet's article in *That Unknown Country*. He speaks of the views contributed by the editor of this magazine as worthy of the most serious attention, in that our view of resurrection obviates one of the most common objections to the doctrine of conditional immortality, while Mr. Godet's defence of the dogma of eternal suffering is thus characterized as ending with a concession which destroys all its force.

It is evident that Mr. Godet himself would gladly be rid of the horror of the traditional dogma, for at the close of his article he proposes, by way of hypothesis, a theory which is surely somewhat heterodox, viz., that an impersonal existence of the soul might be maintained after its personality has been destroyed. Mr. Godet compares the human soul to a glass vase fashioned by a workman, which, being accidentally injured when cooled off, cannot be changed, but is put back into the furnace and becomes an incandescent mass which the workman can remodel so as to answer to his thought. Such would be the lot of the man who has refused to enter into the divine plan. At the bottom of his personality, under the ruins of his individuality, there would remain an impersonal element upon which God could confer a new personality. What does this mean, except that the first personality would no longer exist? But the suppression of the personality is just the supreme punishment from the conditionalist point of view. Under this hypothesis, moreover, what has become of the eternal torments of which Mr. Godet was the champion? They have come to an end! In vain does Mr. Godet introduce in his concluding sentence the recommendation not to "try to anticipate the light to come;" the hypothesis which he has just put forth is itself an anticipation; and already his readers have escaped from the traditional dungeon by the door partially opened by his own hand.

His own researches must have, more or less, converted him. In

effect, he has sought in this hypothesis, which is the culminating point of his article, to hold out to us a hand of sympathy. This hand we accept with joy and will not let it go. We beg him to accept here the expression of our respectful attachment. We admire in him the skillful general who, after having done all that depended upon him to maintain an untenable position, at last builds a bridge over which, perhaps to-morrow, the army under his command will be able to retire in good order.

ANSWERS TO CORRESPONDENTS.

A correspondent expresses surprise at the remark in the October number, page 302, that "A single text in the English New Testament unequivocally teaches this hard doctrine," and asks whether it be not a *lapsus penmæ*. His own view is that the punishment called eternal in Matt. xxv, 46, is an age-long "cutting off" so often declared in Ps. xxxvii, and elsewhere in the Old Testament, and illustrated, as Jude states, by the lot of Sodom and Gomorrah (see margin of R. V.). This view, he says, "is clearly scriptural and adjusts itself with the redemptive view of resurrection."

We would explain that when we wrote that but a single passage in the *English* New Testament clearly teaches eternal punishment, we did not thereby commit ourselves to the opinion that this English rendering is a perfect equivalent for the Greek, or that the text itself was without doubt a perfectly valid report of what Jesus said. Morever, we believe it to be a better answer to those who insist that eternal punishment is there plainly taught, not to insist upon the limitation of the word to "age-long" as its true definition, but to apply the "cutting off" threatened to that old man in us which is selfish and corrupt, whose end is destruction. In the case of the goat-class here described their personality had become so identified with this evil nature that its eternal destruction is viewed as the destruction of themselves. This however does not exclude the thought that in every man there is a deeper, truer self which cannot be destroyed, and which may come forth in a future resurrection, properly spoken of as

one "of judgment," because this core of the man's being has been stripped of the whole investiture of its former life.

This same correspondent objects to our view of the "parable" of Dives and Lazarus given in the same number, as out of harmony with Eccles. ix, 5, 10; Ps. vi, 5, and other Old Testament passages which declare that the "dead know not anything." He then explains the passage as probably a "figurative parable, setting forth the death of the Jewish nation of kings and priests (whose royal position is indicated by purple and fine linen), and the reception of Gentiles into the blessings of Abraham."

Much ingenuity has been expended in searching for some interpretation of this parable, if it be a parable, which shall neutralize its apparent teaching concerning a future life, but we are compelled, with the large majority of readers, to regard it as a glance behind the veil that hides from us the unseen world. These ingenious interpretations are often resorted to with a good motive, as in the case of this brother, to make the teaching of the passage "quadrate with Old Testament authority concerning the dead," but we doubt if any of them would have been thought of, except under the pressure of some such necessity. We think it better, therefore, to hold that our Lord set some things forth in much clearer light than was granted to Old Testament writers.

A Presbyterian minister writes to us from Kansas, as follows:

DEAR BROTHER BAKER:—I write to enclose my subscription to your magazine, which has been due for some time, but this has been a year of great expense as well as suspense and anxiety to us. But I feel that I cannot get along without W. OF R., for it meets a felt want in my experience and investigations that I cannot obtain elsewhere. And oh! how I wish our Committee on Revision would heed your teachings! But will they? I trow not. Adherence to a mere system I fear has blinded their eyes to some of the vital truths concerning the living Christ and His great redemption. Yet, the light is dawning, spreading, convincing—the light of resurrection power and glory.

Now, my dear brother, I want to ask of you a favor, a personal favor. Won't you write an article in W. OF R. on the fall of man, and set forth what you hold as the Scripture meaning of that event? I have been thinking a good deal of late on that subject,

and, in view of all the facts in and out of the Scriptures bearing upon the question, I confess that my mind is somewhat confused. I want light. Your recent articles have greatly intensified this desire, and I would like to have your views of this passage in Rom. v, 13: "For until the law sin was in the world, but sin is not imputed where there is no law." It seems to me that there is at least some truth, a good deal perhaps, in that passage, which is not embraced in the teachings of our theologians.

And, besides, I would be very glad if you would favor your readers with some special thoughts on Atonement also. You have hinted that the doctrine, as held by the creeds, needs restatement, but have not, so far as I remember, given us anything very definite to help us along that line. I have the same feeling myself to some extent, but want to go cautiously and Scripturally, and as to the true and proper lines of restatement I am not so clear.

And may the Lord give you much wisdom and grace to continue in the great work which you have undertaken.

We cannot find space in this issue to make proper answer to our friend's request. At some future time we shall hope to give it more satisfactory attention. We confess to having confined the discussions of this magazine to only a part of the wide circle of religious truth, but this part is so important that no other portion of Christian doctrine can be rightly set forth so long as this is misconceived. We have, therefore, aimed to give men a right knowledge of God and of Jesus Christ whom He has sent, as involved in His purposes toward mankind, assured that it is only in the light of this great human problem that the other features in this divine knowledge can be explained.

In the August number, in the article upon "The Creation of Man," we gave the key to our present thought upon the Fall, and in the last number our correspondent will find in the Rev. Andrew Jukes' remarks upon "Substitution" the germ of what seems to us the true doctrine of the Atonement.